

# Create in me a pure heart

Written by: Todd D. Bennett

[www.shemayisrael.net](http://www.shemayisrael.net)

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Over the last several weeks, we have been focusing on the inside, because we know that is what Yahushua was interested in.

Remember when He chastised the Pharisees by calling them whitewashed tombs?

*"<sup>25</sup> Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence. <sup>26</sup> Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also. <sup>27</sup> Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead men's bones and all uncleanness. <sup>28</sup> Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness."*  
Matthew 23:25

We are very good at dressing up and looking good on the outside. Some of the primary drivers in American and Western Society involve fashion, healthcare products, and luxury items.

Yahushua's advice to clean the inside first is often overlooked in certain Christian circles where "dress for success" is the name of the game and prosperity is the gospel that is taught. Modern Christianity has adapted well to Capitalism, and often a person's spiritual success

is linked with their financial prosperity. After all, God must be blessing them, right?

Well, it is a very sobering study to examine the lives of the disciples of Yahushua, and the Messiah Himself.

So much focus is placed on outward appearances in Western culture, and we need to remember to heed the warnings of Yahushua. The Hebrew word for “clean” is “tahor” (טָהוֹר), and it makes me think about a story involving a king of Yisrael who strayed from the straight path. It is a story about repentance that focuses on the need to get clean on the inside.

*“11:1 And it happened in the spring (teshuvot) of the year, the time when kings go out to battle, David sent Joab, and his servants with him, and all Yisrael. And they ravaged the Ammonites and besieged Rabbah. But David remained at Jerusalem. <sup>2</sup> It happened, late one afternoon, when David arose from his couch and was walking on the roof of the king’s house, that he saw from the roof a woman bathing; and the woman was very beautiful. <sup>3</sup> And David sent and inquired about the woman. And one said, ‘Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?’ <sup>4</sup> So David sent messengers and took her, and she came to him, and he lay with her. (Now she had been purifying herself from her uncleanness.) Then she returned to her house. <sup>5</sup> And the woman conceived, and she sent and told David, ‘I am pregnant.’ <sup>6</sup> So David sent word to Joab, ‘Send me Uriah the Hittite.’ And Joab sent Uriah to David. <sup>7</sup> When Uriah came to him, David asked how Joab was doing and how the people were doing and how the war was going. <sup>8</sup> Then David said to Uriah, ‘Go down to your house and wash your feet.’ And Uriah went out of the king’s house, and there followed him a present from the king. <sup>9</sup> But Uriah slept at the door of the king’s house with all the servants of his lord, and did not go down to his house. <sup>10</sup> When they told David, ‘Uriah did not go down to his house,’ David said to Uriah, ‘Have you not come from a journey? Why did you not go down to your house?’ <sup>11</sup> Uriah*

said to David, 'The ark and Yisrael and Yahudah dwell in sukkoth (succas), and my lord Joab and the servants of my lord are camping in the open field. Shall I then go to my house, to eat and to drink and to lie with my wife? As you live, and as your soul lives, I will not do this thing.'

<sup>12</sup> Then David said to Uriah, 'Remain here today also, and tomorrow I will send you back.' So Uriah remained in Jerusalem that day and the next. <sup>13</sup> And David invited him, and he ate in his presence and drank, so that he made him drunk. And in the evening he went out to lie on his couch with the servants of his lord, but he did not go down to his house. <sup>14</sup> In the morning David wrote a letter to Joab and sent it by the hand of Uriah. <sup>15</sup> In the letter he wrote, 'Set Uriah in the forefront of the hardest fighting, and then draw back from him, that he may be struck down, and die.' <sup>16</sup> And as Joab was besieging the city, he assigned Uriah to the place where he knew there were valiant men. <sup>17</sup> And the men of the city came out and fought with Joab, and some of the servants of David among the people fell. Uriah the Hittite also died. <sup>18</sup> Then Joab sent and told David all the news about the fighting. <sup>19</sup> And he instructed the messenger, 'When you have finished telling all the news about the fighting to the king, <sup>20</sup> then, if the king's anger rises, and if he says to you, 'Why did you go so near the city to fight? Did you not know that they would shoot from the wall? <sup>21</sup> Who killed Abimelech the son of Jerubbesheth? Did not a woman cast an upper millstone on him from the wall, so that he died at Thebez? Why did you go so near the wall?' then you shall say, 'Your servant Uriah the Hittite is dead also. <sup>22</sup> So the messenger went and came and told David all that Joab had sent him to tell. <sup>23</sup> The messenger said to David, 'The men gained an advantage over us and came out against us in the field, but we drove them back to the entrance of the gate. <sup>24</sup> Then the archers shot at your servants from the wall. Some of the king's servants are dead, and your servant Uriah the Hittite is dead also.' <sup>25</sup> David said to the messenger, Thus shall you say to Joab, 'Do not let this matter displease you, for the sword devours now one and now another. Strengthen your attack against the city and overthrow it. And encourage him.' <sup>26</sup> When the wife of Uriah heard that Uriah her husband was dead, she lamented over her husband. <sup>27</sup> And


when the mourning was over, David sent and brought her to his house, and she became his wife and bore him a son. But the thing that David had done displeased אֱלֹהִים. <sup>12:1</sup> And אֱלֹהִים sent Nathan to David. He came to him and said to him, There were two men in a certain city, the one rich and the other poor. <sup>2</sup> The rich man had very many flocks and herds, <sup>3</sup> but the poor man had nothing but one little ewe lamb, which he had bought. And he brought it up, and it grew up with him and with his children. It used to eat of his morsel and drink from his cup and lie in his arms, and it was like a daughter to him. <sup>4</sup> Now there came a traveler to the rich man, and he was unwilling to take one of his own flock or herd to prepare for the guest who had come to him, but he took the poor man's lamb and prepared it for the man who had come to him. <sup>5</sup> Then David's anger was greatly kindled against the man, and he said to Nathan, 'As אֱלֹהִים lives, the man who has done this deserves to die, <sup>6</sup> and he shall restore the lamb fourfold, because he did this thing, and because he had no pity. <sup>7</sup> Nathan said to David, 'You are the man!' Thus says אֱלֹהִים, the Elohi of Yisrael, 'I anointed you king over Yisrael, and I delivered you out of the hand of Saul. <sup>8</sup> And I gave you your master's house and your master's wives into your arms and gave you the house of Yisrael and of Yahudah. And if this were too little, I would add to you as much more. <sup>9</sup> Why have you despised the word of אֱלֹהִים, to do what is evil in his sight? You have struck down Uriah the Hittite with the sword and have taken his wife to be your wife and have killed him with the sword of the Ammonites. <sup>10</sup> Now therefore the sword shall never depart from your house, because you have despised me and have taken the wife of Uriah the Hittite to be your wife.' <sup>11</sup> Thus says אֱלֹהִים, 'Behold, I will raise up evil against you out of your own house. And I will take your wives before your eyes and give them to your neighbor, and he shall lie with your wives in the sight of this sun. <sup>12</sup> For you did it secretly, but I will do this thing before all Israel and before the sun. <sup>13</sup> David said to Nathan, 'I have sinned against אֱלֹהִים.' And Nathan said to David, 'אֱלֹהִים also has put away your sin; you shall not die. <sup>14</sup> Nevertheless, because by this deed you have utterly scorned אֱלֹהִים, the child who is born to you shall die.' <sup>15</sup> Then Nathan went to his house.

*And אַיִן afflicted the child that Uriah's wife bore to David, and he became sick. <sup>16</sup> David therefore sought Elohim on behalf of the child. And David fasted and went in and lay all night on the ground. <sup>17</sup> And the elders of his house stood beside him, to raise him from the ground, but he would not, nor did he eat food with them. <sup>18</sup> On the seventh day the child died. And the servants of David were afraid to tell him that the child was dead, for they said, "Behold, while the child was yet alive, we spoke to him, and he did not listen to us. How then can we say to him the child is dead? He may do himself some harm." <sup>19</sup> But when David saw that his servants were whispering together, David understood that the child was dead. And David said to his servants, 'Is the child dead?' They said, 'He is dead.' <sup>20</sup> Then David arose from the earth and washed and anointed himself and changed his clothes. And he went into the house of אַיִן and worshiped. He then went to his own house. And when he asked, they set food before him, and he ate. <sup>21</sup> Then his servants said to him, 'What is this thing that you have done? You fasted and wept for the child while he was alive; but when the child died, you arose and ate food.' <sup>22</sup> He said, 'While the child was still alive, I fasted and wept, for I said, Who knows whether אַיִן will be gracious to me, that the child may live? <sup>23</sup> But now he is dead. Why should I fast? Can I bring him back again? I shall go to him, but he will not return (shuv) to me.'" 2 Samuel 11:1 – 12:23*

This is a classic story in the Scriptures that we all know, but there are profound lessons that we can glean from it.

Most people consider it a warning against adultery, which it is, but the chain of events described in the text began prior to David seeing Bathsheba.

When you examine this passage from a Hebrew perspective, it is clear that this passage is laser-focused on repentance. From the first word to the last, we get the message of returning.

The phrase “the spring of the year” is “teshuvot ha’shanah” (השנה תשובה). It literally means “the return of the year, or a return of the circuit.” The root of “teshuvot” (תשובה) is “shuv” (שוב), and typically repentance is called “teshuva” because it involves “returning” to .

The passage describes a time of returning to the beginning, and there was a specific place that David was supposed to be. He was a king, and kings were on the battlefield with their troops.

In the preceding passage in 2 Samuel 10, we read about the incredible victory over the Syrians. David made peace with them, which left the Ammonites without their needed ally. So, maybe he thought it was easy pickings. Just a simple cleanup operation that Joab could handle.

So, instead of being out on the battlefield, he was home lounging on his couch in the afternoon. If he were with his troops, arguably, the event never would have happened. So David was not where he was supposed to be, and that is a significant point for us all to consider.

We all have different roles, and we all have places to be. While we may not be kings, we have appointments to keep. In fact, we all have appointments with the King.

When we miss those appointments, it can be problematic.

I send these messages out on Shabbat, because we are all supposed to be resting and meeting with Elohim in our homes. We are supposed to be “returning” every seven days when the cycle of seven (a week) is complete. Shabbat is a reminder of where our focus and attention are supposed to be, and that is what David forgot.

He lost focus and ended up focusing on another man’s wife, named Bathsheba.

The text makes a point that she was undergoing her ritual bath. That means she was immersing after seven days, which would make her ceremonially clean.

*“But if she is cleansed of her discharge, she shall count for herself seven days, and after that she shall be clean (tahor).”* Leviticus 15:28-30

There is that word “clean” again - “tahor” (טהור) in Hebrew.

And why did they learn these things about being clean?

*“Thus you shall separate the children of Yisrael from their uncleanness, lest they die in their uncleanness when they defile My tabernacle that is among them.”* Leviticus 15:31

The Commandments concerning purity were given in order to teach the children of Yisrael what it means to dwell with a “holy” (set apart) Elohim. If we are to approach Elohim, we must be clean – tahor.

Interestingly, the name Bathsheba is “bet-sheva” (בת-שבע) in Hebrew. Do you remember “Beer Sheva” (באר שבע), where Abraham made an oath with seven wells?

The root word “sheva” (שבע) means “seven,” and it also means “oath.”

That is the same root for the Feast called Shavuot (שבועת), which means “weeks.” Interestingly, there is actually a tradition that David was born and died on Shavuot, so there is a strong connection with David and the number seven.

Well, the name of the woman at the center of this story literally means “daughter seven” or “daughter of the oath.” She was seen by David on

the seventh day of her cleansing, after the menstrual cycle, while she was keeping her oath with Elohim.

All the warning signs should have been flashing for David, but the seed was planted. He was at the wrong place at the wrong time, so to speak.

Now we could write a book about all the conniving that later took place, and we could debate whether the death of Uriah was murder or not, but that will have to wait for another time.

For now, I wanted to continue with our discussion concerning the heart.

The story begins with the eyes and the lust of the flesh, but it ultimately focuses on what is inside – the heart. The amazing thing about this story, as Charles Spurgeon points out, is that “it has an exceptional collection of specialties in it. [David] was a man of very strong passions, a soldier, and an Oriental monarch, having despotic power; no other king of his time would have felt any compunction for having acted as he did, and hence there were not around him those restraints of custom and association which, when broken, render the offence the more monstrous.”<sup>1</sup>

In other words, viewed from our present cultural perspective, his actions are clearly terrible, but when examined in historical context, it was completely normal to the kingdoms in the region. Any other king of the surrounding nations could have done what David did, without hesitation or remorse. And I’m sure that they did.

That’s what makes this story so amazing. To David, it ultimately did not come down to what society approved of or what he could get away with. What mattered was how אֱלֹהִים viewed his actions.

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<sup>1</sup> The Treasury of David, Charles H. Spurgeon



Indeed, the Scriptures previously stated that: “*אֱלֹהִים has sought for Himself a man after His own heart.*” And, that was why אֱלֹהִים chose David over Shaul. David was a man after אֱלֹהִים’s heart.

Nevertheless, David was a man with flaws. At that time, he did not represent אֱלֹהִים through His actions. From אֱלֹהִים’s perspective, David had “despised” Him and His Commandments. He “utterly scorned” אֱלֹהִים.

From אֱלֹהִים’s perspective, David committed adultery; he then stole another man’s wife and killed her husband by the sword of the Ammonites. And let’s not forget all of the other servants of David who died along with Uriah.

When David understood that His actions were a direct offense to אֱלֹהִים, it cut Him to the core. You could describe him as “heartbroken.”

And that is where we find the treasure. From the midst of the story, we get Psalm 51 after Nathan confronted David. In fact, the Psalm begins with the comment “*To the Chief Musician. A Psalm of David when Nathan the prophet went to him, after he had gone in to Bathsheba.*”

David didn’t try to hide his actions. He understood that we all need to be washed clean from our sins, and this was a process that we all need to undergo. So he wrote a song about it.

Here is a portion

“<sup>6</sup> Behold, You desire truth in the inward being, and in the inner part You will make me to know wisdom. <sup>7</sup> Purge me with hyssop, and I shall be clean (טָהַר); wash me, and I shall be whiter than snow. <sup>8</sup> Let me hear

*joy and gladness; let the bones that You have broken rejoice. <sup>9</sup> Hide Your face from my sins, and blot out all my iniquities. <sup>10</sup> Create in me a clean (טהור) heart, O Elohim, and renew a steadfast spirit within me. <sup>11</sup> Cast me not away from your presence, and take not your Set Apart Spirit from me. <sup>12</sup> Restore to me the joy of your salvation, and uphold me with a willing spirit. <sup>13</sup> Then I will teach transgressors Your ways, and sinners will return (שוב) to You.” Psalm 51:6-13*

I thought that this portion, in particular, was interesting since we have been talking about the heart and the necessity of a circumcised heart.

David is not only asking to be cleansed on the outside, but primarily on the inside. He understood that in order to have the Spirit of Elohim reside within him, he needed a new heart – a pure heart.

In the English we read “create in me a clean heart.” In Hebrew it is “Lev tahor bara-li Elohim” (לב טהור ברא-לי אלהים). Literally “heart pure create for me Elohim.”

Remember from our discussion of “in the beginning” (b’resheet), the focus was on a house, as seen through the enlarged “bet” (ב). In the beginning, Elohim was creating a house for a son (בן), and you can’t miss the parallels between the house and the heart, which is ultimately where אלהים desires to dwell. Only He needs to fashion new hearts for us.

You also can’t ignore the focus on the house in the passage.

David was in his house while אלהים and the army of Yisrael were dwelling in sukkas (sukkoth is the plural form of sukka).

David repeatedly tried to get Uriah to go into his house, but he refused. He would not go into the comforts of a permanent dwelling

while Yisrael and the Elohim of Yisrael were dwelling in succas. And remember, Uriah was a Hittite, not a native Yisraelite.

David had gone astray. He was the one who had a heart to build a house for Elohim, yet here he was in a mansion while *אֱלֹהִים* was dwelling in a succa.

He forgot his heritage as a shepherd. Shepherds, like Bedouins, dwell outside in temporary shelters including caves, tents and succas. That is why Yahushua came as a Shepherd King seeking His lost sheep. He did not dwell in a mansion or a house. He lived like a shepherd.

*“And Yahushua said to him, Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head.”* Matthew 8:20 and Luke 9:58

The stories in the Scriptures do not tell us everything about a person's life. In fact, they tell us very little, and while there is some good, generally, we only read about the bad. And that is so we can learn from the mistakes of our predecessors on this Covenant journey.

We see from this lesson that even David, arguably the greatest King of Yisrael and a man after Elohim's own heart, fell into sin. None of us is immune. We all must struggle with sin.

In the powerful Messianic prophecy given through Isaiah we read: *“All we like sheep have gone astray; we have turned, every one, to his own way; and *אֱלֹהִים* has laid on Him the iniquity of us all.”* Isaiah 53:6

Of course, we know that Yahushua was the One prophesied through Isaiah. He did not sin, and He took our iniquity upon Him. He was the answer to David's prayer in Psalm 51

Because of Yahushua, we can be made clean, and He came looking for those lost sheep with pure hearts.

Indeed, He specifically stated: *“Blessed are the pure (tahor) in heart, for they shall see Elohim.”* Matthew 5:8

This clearly connects us with the prayer of David.

And the first miracle of Yahushua connects us to the event that began so horribly wrong but ended up producing the son who would build the House of Elohim.

Remember at Cana (Qana), there was no mention of the bride, although the empty vessels Yahushua used to make the wine were for holding the waters of purification for that bride.

*“Now there were set there six water pots of stone, according to the manner of purification of the Yahudim, containing twenty or thirty gallons apiece.”* John 2:6

Of course, six is the number of man, and it is represented by the Hebrew character “vav” (ו), which represents a nail or a tent peg.

Remember that the sixth word in the Torah is “v’et” (וְאֵת). This is the Messianic Aleph Taw (אֵת) with the “vav” (ו). Most people completely miss this in the English Scriptures that translate the “v’et” (וְאֵת) simply as “and” between the “heaven and earth.”

We can see in the Hebrew how Yahushua was creating from the beginning and how He is the connection between heaven and earth.

Remember that at Cana, Yahushua was accompanied by five of His disciples. So they were six in all.

Remember also, how one of Yahushua's final teachings involved five wise virgins who made it into the wedding feast.

His first sign is filled with messaging, and the fact that the six stone vessels were empty reveals that they were used up for the unnamed bride. That means she was "tahor" before the seven-day wedding celebration.

Contrast that to the unnamed child conceived through the sin of David. The child was likely unnamed because the naming of a male is reserved for the eighth day, when the child is circumcised. The story of repentance is followed by forgiveness and restoration, and it records the birth of Solomon (Shlomo), who was circumcised on the Eighth Day, and given a name rooted in peace or fullness (shalom).

Coupled with his request for a "pure heart," David also asked אָזְכֵּר to renew or establish a "steadfast" spirit within him. He understood that the heart (lev) was the seat of inner authority.

The Hebrew word translated as "steadfast" is "koon" (כוֹן), which means "to be set up, to be firm, established, fixed" as in a throne of a king or a kingdom.<sup>2</sup>

While David was the King over united Yisrael, he desired for אָזְכֵּר to be the King over him and for אָזְכֵּר to firmly establish His throne in his heart. That is what we all need.

There is much to learn from this incredible event that really provides tremendous insight into our Covenant journey on our quest to become the Bride of the King.

What began as a woman cleansing her body to become ritually pure was followed by the death of the son because of the sin of the flesh.

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<sup>2</sup> Brown-Driver-Briggs Hebrew and English Lexicon

That led to a plea for a new heart and an inner cleansing that resulted in a son who would build a House for Elohim.

It's all there for us to learn from. In fact, it includes all of the waypoints of the Appointed Times that begin in the "spring" (teshuvot), flow to Shavuot, and conclude on The Eighth Day (Shemini Atzeret) in the seventh month.

Therefore, as we look for the renewed moon tomorrow evening, we should be considering the lessons of renewal built into time and creation. As we enter into Month 6, and prepare for the Appointed Times of Month 7, it is a perfect opportunity to ask אָדנָי to create within us a pure heart and establish His Throne within our hearts.

Yahushua said He was sent for the lost sheep of the House of Yisrael, and that is the Bride who must be found to be "tahor" - ready for the wedding.

If we want to "see" Elohim and attend the wedding, we must be wise, and we all need pure hearts.

We accomplish this by returning to Him before He returns for us!